1:Heckewelder M-5 (ca. 1800)1819
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733 "not worship him, as they do the good spirit, and there-
"fore I believe he puts something into the *beson*, for the
"purpose of destroying them."

HECKEW. "What the devil may do with the li-
"quor, I cannot tell; but I believe that he has a hand in
"every thing that is bad. When the Indians kill one
"another, bite off each other's noses, or commit such
"wicked acts, he is undoubtedly well satisfied; for, as
"God himself has said, he is a destroyer and a mur-
"derer."

INDIAN. "Well, now, we think alike, and henceforth
"he shall never again deceive me, or entice me to drink
"his *beson*."

It is a common saying with those white traders who find it their interest to make the Indians drunk, in order to obtain their peltry at a cheaper rate, that they *will* have strong liquors, and will not enter upon a bargain unless they are sure of getting it. I acknowledge that I have seen some such cases; but I could also state many from my own knowledge, where the Indians not only refused liquor, but resisted during several days all the attempts that were made to induce them even to taste it, being well aware, as well as those who offered it to them, that if they once should put it to their lips, such was their weakness on that score, that intoxication would inevitably follow.

I can, perhaps, offer a plausible reason why the Indians are so fond of spirituous drinks. The cause is, I believe, to be found in their living almost entirely upon fresh meats and green vegetables, such as corns, pumpkins, squashes, potatoes, cucumbers, melons, beans, &c. which causes a longing in their stomachs for some seasoning, particularly (as is often the case) when they have been
263 a long time without salt. They are, on those occasions,
222 equally eager for any acid substances; vinegar, if they can get it, they will drink in considerable quantities, and think nothing of going thirty or forty miles in search of

I:Heckewelder M-5 (ca. 1800)1819
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cranberries, whether in season or not. They also gather crab-apples, wild-grapes, and other acid and even bitter-tasted fruits, as substitutes for salt, and in the spring they will peel such trees as have a sourish sap, which they lick with great avidity. When for a long time they have been without salt, and are fortunate enough to get some, they will swallow at a time a table-spoonful of that mineral substance, for which they say that they and their horses are equally hungry.

The Indians are very sensible of the state of degradation to which they have been brought by the abuse of strong liquors, and whenever they speak of it, never fail to reproach the whites for having enticed them into that vicious habit. I could easily prove how guilty the whites are in this respect, if I were to relate a number of anecdotes, which I rather wish to consign to oblivion. The following will be sufficient to confute those disingenuous traders, who would endeavour to shift the blame from themselves, in order to fix it upon the poor deluded Indians.

In the year 1769, an Indian from Susquehannah having came to Bethlehem with his sons to dispose of his peltry, was accosted by a trader from a neighbouring town, who addressed him thus: "Well! Thomas, I really believe you have turned Moravian." "Moravian!" answered the Indian, "what makes you think so?"—"Because," replied the other, "you used to come to us "to sell your skins and peltry, and now you trade them "away to the Moravians." "So!" rejoined the Indian, "now I understand you well, and I know what you mean "to say. Now hear me.—See, my friend! when I come "to this place with my skins and peltry to trade, the "people are kind, they give me plenty of good victuals "to eat, and pay me in money or whatever I want, and "no one says a word to me about drinking rum—neither "do I ask for it! When I come to your place with my "peltry, all call to me: 'Come, Thomas! here's rum,

3: Zeisberger M-5 (1767-1780)1910
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The odor is somewhat like that of tar, though not very much so. They stir the water violently then let it settle and become clear. The more the pool is stirred the more abundantly does the oil flow. When it is clear they scoop it into kettles, and, as it is impossible to avoid getting some water, boil it and preserve it for use. They use it as a medicine in all sorts of cases for external application, thus for tooth-ache, head-ache, swelling, rheumatism, strained joints. Some also take it internally and it appears to have hurt no one in this way. Some, indeed, declare that the oil flows from the coal deposits, but this is not likely, for in the first place, there is no sign of pit coal to be seen in this region — one sees nothing more than poor sandstone and, in the second place, in other parts where there is much pit coal, as for example, along the Muskingum, no sign of oil is to be seen. Were the oil to be found there, the Indians would know of it, for they value it highly and have looked for it, but found none. Most probably it comes out of the earth. It is brownish in color and may be used in lamps, for it burns well.

Salt springs are to be found both along the Muskingum and along the Ohio. Of this salt the Indians make little use; they prefer to buy it from the whites, even though they have to pay a high price for it owing to the fact that it has to be brought a considerable distance from the seaports. Moreover, they use very little salt and seem not to require it. They often eat their food unsalted, even though they may have the salt, until they feel a longing for it.

These salt springs are usually to be found on the bank of a creek or even in the middle of the creek on a sand-bank, the fresh water flowing on both sides. The Indians have on occasion boiled a considerable quantity of salt in a short time at such a well, so that it would appear worth the labor to get it, especially as it is so expensive.

There are, also, many salt licks to which cattle, horses and game go in large numbers. These are generally springs that have salt or saltpetre[137] in them.

The common sort of stones in this region along the Ohio are the sandstones. Some are very hard, others soft. They

[137] [i.e., crude oil.—Ave Lallemant]

Food Preservation and Cooking

Passing to the problem of food preservation, we find that such crops as maize, tobacco and meat were most commonly stored in pits covered over first with bark or grass and then with earth (Lindstrom, p. 253; Johnson, p. 279; Krieger, p. 39; De Rasieres, p. 107). The house was also an important storage place, the food being placed in hemp bags and suspended from the ceiling (Johnson, p. 279; Harrington, 1913, p. 218; Heckewelder, 1820, p. 370). 251

Maize was used in a variety of ways. According to one author, those stalks that produced no ears were pulled early and the sap sucked from them (De Rasieres, p.107). The ears were either roasted in ashes or boiled. Most of the maize, however, seems to have been pounded or ground into flour and sifted through a basket of the desired coarseness. The finer flour was mixed with lukewarm water, kneaded into dough and made into round, flat little cakes which were baked in hot ashes. The coarser flour was made into porridge (i.e. boiled with water) to which nuts, beans, berries, pumpkin or meat were sometimes added (Penn, pp. 31-32; Lindstrom, p. 254; De Rasieres, p. 107; Danckhaerts, p. 159; Johnson, p. 281; Heckewelder, 1781, pp. 194-96; Loskiel, p. 67). Indeed, there seems to have been almost endless variety in the preparation of these cornflour dishes. 252

The other vegetables were most commonly eaten boiled and, it should be noted, without seasoning except ashes, as the Delaware did not use salt (Pastorius, 1700, p. 384; Danckaerts, p. 159; Heckewelder, 1881, p. 194; Lindstrom, p. 254). Water was probably the most important beverage known to the Delaware at this time, but fruit juices and water flavored with crushed walnuts or hickory nuts are reported (Johnson, p. 281; Loskiel, p. 74; Kalm, p. 269). Tobacco was always mixed with willow bark or sumac for smoking (Loskiel, p. 73; Speck, 1931, p. 127). [263] 272 276

Manufactures

A wide variety of materials was utilized for cooking equipment. Serving dishes were made of wood, bark, shell, or a cut-off calabash; spoons were of wood or suitably shaped shells. Cups of tortoise shell have also been found (Johnson, p. 281; Harrington, 1913, p. 223; Danckaerts, p. 159; Lindstrom, p. 255; Pastorius, 1700, p. 384; Skinner, 1915, p. 38). Pottery, which was used for boiling, is found abundantly in Lenape territory. It was made of clay mixed with pounded sea shells, mica or sand and various combinations of these ingredients. The technique used was coiling. Designs consisted of lines and dots, stamped or incised on the vessel. Broken or cracked pieces were mended by lacing through holes bored on either side of the defect (Skinner, 1915, pp. 12 and 13; Heye, pp. 62-66; Abbott, 1875, p. 345; Smith, p. 138; Zeisberger, 1910, p. 89). 415 323

8: Lindeström T-5 (1654-1655) 1925
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the root, in the stump of which they dig out a round hole and thus make a mortar which is suited for the purpose and in which they pound all their grain to meal.[4] And then they bake their meal into small loaves as large as a small cheese,[5] in which they use a kind of berry like currants. Nor do they use any other bake-oven than the embers. The ashes they use according to the manner of the birds, to clean their stomach with, as the birds do with sand instead of salt, therefore they are not so particular, if their bread gets to be a little ashy. They have just recently begun to buy a little salt of the Christians, but they do not know how to use it otherwise than to chew a little of it at a time, like other costly spices.[6]

To brew ale or distill brandy, that they cannot turn their hand to. In reference to the frying by the savages [it is to be noted] that they know no other manner of doing it than to cut for themselves slender spits of wood, pass them through the meat or the fish, stick the spits down into the ground, and turn the meat or the fish near the fire.[7] When it now may be about half fried on the one side, then he turns the other side to the fire and when it is half fried on both sides, so that the blood still remains in it, then he considers it most wholesome and best to eat. In reference to the cooking of the savages [it may be stated] that they have

[4] Cf. Van der Donck and other Dutch writers of the early 17th Century, *N. Y. Col.*, 2, I, II, III.

[5] Perhaps six or eight inches in diameter.

[6] The natives apparently did not season their food with salt. Cf. Hodge, *Handbook*, II, 418 ff.

[7] See illustration facing page 253. The natives of Africa smoke and roast their fish in the same way.